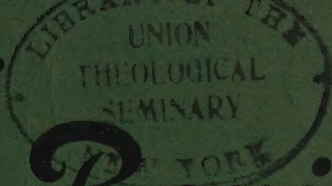


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THE IMÁM READING HIS 'IDU 'L-AZHĀ (1347 A.H.) ADDRESS

(NOTE: The upper part of the illustration represents the section of the congregation on the left of the Imám and the lower one that on the right.)  
 Marked No. 1 is the Rt. Hon. Lord Headley (El-Farooque); 2, His Excellency Shaikh Hafiz Wahba, the Representative of the Government of Hijaz and Najd; 3, H. H. the Heir-Apparent of Malerkotla State (Punjab); 4, Lieut.-Col. Nawab Sir Malik Umar Hayat Khan (Tiwanā); 5, Seth I. G. H. Arif, Merchant Prince of Calcutta; and Comtesse Zaimabekiwith.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 مُحَمَّدٌ وَآلِهِ وَسَلَّمَ عَلَى رُسُلِ الْكَرِيمِ

# THE ISLAMIC REVIEW

SAFAR, 1348 A.H.

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No. 7

## MUHAMMAD IN THE OLD TESTAMENT

By PROFESSOR 'ABDU 'L-AHAD DÁWÚD, B.D.

X

### ISLAM IS THE KINGDOM OF GOD ON EARTH

[The learned Professor is open to correspondence on the point or questions raised in this article. Readers can write to him care of the Editor, *Islamic Review*, Woking.—ED. I.R.]

IN examination of that marvellous vision of the Prophet Daniel (chap. vii.) we saw<sup>1</sup> how Muhammad was escorted by the myriads of celestial beings and conducted to the glorious presence of the Eternal; how he heard the words of honour and affection which no creature had ever been favoured with (2 Cor. xii.); how he was crowned to the dignity of the Sultan of the Prophets and invested with power to destroy the "Fourth Beast" and the "Blasphemous Horn." Further, we saw how he was authorized to establish and proclaim the Kingdom of God on earth; how all that human genius can possibly imagine of the highest honours accorded by the Almighty to a beloved Servant and to His most worthy

<sup>1</sup> Vide Articles V and VI, which appeared in the *Islamic Review* for November and December, 1928.

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Apostle could be ascribed to Muhammad alone. It should be remembered that among all the Prophets and Messengers of Allah, Muhammad alone figures like a tower above them all; and the grand and noble work he accomplished stands a permanent monument of his honour and greatness. One cannot appreciate the value and importance of Islam as the unique bulwark against idolatry and polytheism unless the absolute unity of God is earnestly admitted. When we fully realize that Allah is the same God whom Adam and Abraham knew, and whom Moses and Jesus worshipped, then we have no difficulty in accepting Islam as the only true religion and Muhammad as the Prince of all the Prophets and Servants of God. We cannot magnify the greatness of Allah by conceiving Him now as a "Father," now as a "Son," and now as a "Holy Ghost," or to imagine Him as having three persons that can address each other with the three singular personal pronouns: I, thou, he. By so doing we lose all the true conception of the Absolute Being, and cease to believe in the true God. In the same way, we cannot add a single iota to the sanctity of the religion by the institution of some meaningless sacraments or mysteries; nor can we derive any spiritual food for our spirits from feeding upon the corpse of a prophet or an incarnate deity; for by so doing we lose all idea of a true and real religion and cease to believe in the religion altogether. Nor can we in the least promote the dignity of Muhammad if we were to imagine him a son of God or an incarnate deity; for by so doing we would entirely lose the real and the historical Prophet of Mecca and fall unconsciously into the abyss of polytheism. The greatness of Muhammad consists in his establishing such a sound, plain, but true religion, and in the practical application of its precepts and principles with such precision and resolution that it has never been possible for a true Muslim to accept any other creed or faith than that which is professed in the formula: "I believe there is no god but Allah, and that Muhammad is the Apostle of Allah." And this short creed will continue to be the faith of every true believer in Allah to the day of the Resurrection.

The great destroyer of the "Eleventh Horn," that per-



## MUHAMMAD IN THE OLD TESTAMENT

sonified Constantine the Great and the Trinitarian Church, was not a *Bar Allaha* ("Son of God"), but a *Bar Nasha* ("Son of Man") and none other than Muhammad al-Mustapha who *actually* founded and established the Kingdom of God upon earth. It is this Kingdom of God that we are now to examine and expound. It would be remembered that it was during the divine audience of the Sultan of the Prophets, as given in Daniel, that it was promised that:—

"The kingdom and the dominion and the greatness of the kingdom under all heaven shall be given to the people of the Saints of the Most High; its (the people's) kingdom (shall be) a kingdom for ever, and all dominions shall serve and obey it" (Dan. vii. 22 and 27).

The expressions in this prophetic passage that the Kingdom of God shall consist of "the People of the Saints of the Most High," and that all other dominions or powers shall serve and obey that people, clearly indicate that in Islam the Religion and State are one and the same body, and consequently inseparable. Islam is not only the Religion of God, but also His earthly empire or kingdom. In order to be able to form a clear and true idea concerning the nature and the constitution of the "Kingdom of God on earth" it is necessary to cast a glance upon the history of the religion of Islam before it was perfected, completed, and formally established by God Himself under His Apostle Muhammad.

### I. ISLAM BEFORE MUHAMMAD WAS NOT THE KINGDOM OF GOD UPON EARTH, BUT ONLY GOD'S TRUE RELIGION

Those who believe that the true religion of Allah was revealed only to Abraham and preserved by the people of Israel alone, must be very ignorant students of the Old Testament literature, and must have a very erroneous notion of the nature of that religion. Abraham himself offered tithes to the King and Imam<sup>1</sup> of Jerusalem and was blessed by

<sup>1</sup> In Hebrew these old Imams are called "Köhen," and rendered by Christians as "Priest." A Jewish priest can never be identified with a Christian Sacramentarian priest.

him (Gen. xiv. 18). The father-in-law of Moses was also an Imam and a Prophet of Allah; Job, Balaam, Ad, Hud, Loqmân, and many other prophets were not Jews. The various tribes and nations like the Ishmaelites, Moabites, Ammonites, Edomites, and others which descended from the sons of Abraham and Lot, knew God the Almighty, though they too, like the Israelites, fell into idolatry and ignorance. But the light of Islam was never entirely extinguished or substituted by idolatry. Idols or images, which were considered as "sacred" and as household gods by the Jews, as well as their kindred nationalities, and usually called "Trophim" (Gen. xxxi.) in the Hebrew, were, in my humble opinion, of the same nature and character as the images and idols which the Orthodox and Catholic Christians keep and worship in their houses and temples. In those olden times of ignorance the idols were of the kind of "identity card" or of the nature of a passport. Is it not remarkable to find that Rachel (Rahîl), the wife of Jacob and the daughter of Laban, should steal the "traphim" of her father? (Gen. xxxi.) Yet Laban as well as her husband were Muslims, and on the same day raised the stone "Mispha" and dedicated it to God!

The Jews in the wilderness, inebriate with the wonders and miracles worked day and night—their camp shadowed by a miraculous cloud at daytime and illuminated by a pillar of fire at night, themselves fed with the "manna" and "Salwai"—as soon as the Prophet Moses disappeared for a few days on the misty top of Mount Sinai, made a golden calf and worshipped it. The history of that stubborn people from the death of Joshua to the anointment of King Saul, covering a period of more than four centuries, is full of a series of scandalous relapses into idolatry. It was only after the close of the revelation and the Canon of their holy Scriptures in the third century before Christ that the Jews ceased to worship idols, and have since remained monotheists. But their belief in the Unity of God, though it makes them Unitarians, does not entitle them to the qualification of being called "Muslims," because they have stubbornly rejected both the persons and the revelations of Jesus and Muhammad. It is only through



## MUHAMMAD IN THE OLD TESTAMENT

submission to the will of God that a man can attain peace and become Muslim, otherwise the faith without obedience and submission is similar to that of the devils who believe in the existence of Allah and tremble.

As we possess no records concerning the other peoples who were favoured with divine revelations and with the Prophets and Imams sent to them by God, we shall only content ourselves with the declaration that the religion of Islam existed among Israel and other Arab peoples of old, sometimes more luminous, but mostly like a flickering wick or like a dim spark glimmering in a dark room. It was a religion professed by a people who soon forgot it, or neglected it, or transformed it into pagan practices. But all the same there were always individuals and families who loved and worshipped God.

It seems that the Jews, especially the masses, had no true conception of God and of religion as the Muslims have had of Allah and Islam. Whenever the people of Israel prospered and was successful in its wars, then Jahwah was acknowledged and worshipped; but in adverse circumstances He was abandoned and the deity of a stronger and more prosperous nation was adopted and its idol or image worshipped. A careful study of the Hebrew Scripture will show that the ordinary Jew considered his God sometimes stronger or higher, and sometimes weaker, than those professed by other nations. Their very easy and reiterated relapse into idolatry is a proof that the Israelites had almost the same notion about their El or Yahwah, as the Assyrians had of their own Ashur, the Babylonians of Mardukh, and the Phœnicians of their Ba'al. With the exception of the Prophets and the Sophis, the Muslims of Torah, the Israel of the Mosaic Law, never rose equal to the height of the sanctity of their religion nor of the true conception of their Deity. The faith in Allah and a firm conviction and belief in a future life was not ingrained and implanted in the spirit and in the heart of that people.

What a contrast, then, between the Muslims of the Qur-án, the believers of the Muhammadan Law,<sup>1</sup> and the Muslims

<sup>1</sup> The term "Muhammadan" is used here to distinguish it from the Mosaic Law, which both belong to Allah.

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of Torah or the Mosaic Law! Has it ever been seen and proved that a Muslim people abandoned its Mosque, Imam, and the Qur-án, and embraced any other religion and acknowledged that Allah was not its God? Never! It is extremely unlikely that a Muhammadan Muslim community, so long as it is provided with the Book of Allah, the Mosque and the Mullah, could relapse into idolatry or even into Christianity.

I am aware of the certain so-called Tartar families who embraced the Orthodox Christian Faith in Russia. But I can assure my readers, on authentic authority, that these "Tartars" were those Mongols who, long after the subjugation of Russia and the establishment of the "Altin Ordu" by Batu Khan, were either still pagans or newly converted to Islam and seem to have been forced or induced to join the Russian Church. And in this connection it should not be ignored that this happened after the Muslim power of the "Golden Horde" ("Altin Ordu") tumbled down at the tremendous invasion of Timur Lang (Tamerlane). On the contrary, Muslim traders and merchants, in China as well as in the dark continent of Africa, have always propagated their holy religion; and the millions of Chinese and negro Muslims are the fruit of these unpaid and unofficial Mussulman missionaries. It is evident from the above that the true religion of God before Muhammad was only in its infancy, that it remained immature and undeveloped amongst the Hebrews, although it shone brilliantly in the life of the true servants of Yahwah. Under the direction of the God-fearing Judges and the pious Kings of Israel, the government was always theocratic, and as long as the oracles of the Prophets were favourably received and their injunctions duly executed, both the religion and the nation prospered.

But the true religion of God never took the form of the Kingdom of God as it did under the Qur-ánic régime. Allah in His infinite wisdom had decreed that four great Powers of Darkness should succeed each other before His own Kingdom was to be established. The great ancient civilizations and empires of the Assyro-Chaldeans, of the Medo-Persians, of the Greeks and of the Romans, had to appear and flourish, to per-



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secute and oppress the people of God, and to perpetrate all the evil and wickedness that the Devil could devise. All the glory of these great Powers consisted in their worshipping the Devil; and it was this "glory" that the "Prince of the Darkness" promised to grant to Jesus Christ from the top of a high mountain if he were only to follow him and worship him.

### 2. CHRIST AND HIS DISCIPLES PREACHED THE KINGDOM OF GOD

They were, it is true, the harbingers of the Kingdom of God upon earth. The soul and the kernel of the Gospel of Jesus is contained in that famous clause in his prayer: "Thy Kingdom come." *For twenty centuries the Christians of all denominations and shades of belief have been praying and repeating this invocation, "Thy Kingdom come," and God alone knows how long they will continue to pray for and vainly anticipate its coming.* This Christian anticipation of the coming of the Kingdom of God is of the same nature as the anticipation of Judaism for the coming of Messiah. Both these anticipations exhibit an inconsiderate and thoughtless imagination, and the wonder is that they persistently cling to this futile hope. If you ask a Christian priest or parson what he thinks of the Kingdom of God, he will tell you all sorts of illusory and meaningless things. This Kingdom is, he will affirm, the Church to which he belongs when it will overcome and absorb all the other heretical Churches. Another parson or priest will harangue on the "millennium." A Salvationist or a Quaker may tell you that according to his belief the Kingdom of God will consist of the new-born and sinless Christians, washed and cleansed with the blood of the Lamb; and so forth.

The Kingdom of God does not mean a triumphant Catholic Church, or a regenerated and sinless Puritan State. It is not a visionary "Royalty of the Millennium." It is not a Kingdom composed of celestial beings, including the departed spirits of the Prophets and the blessed believers, under the reign of a divine Lamb; with angels for its police and gendarmes; the Cherubs for its governors and judges; the Seraphs for its

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officers and commanders; or the Archangels for its Popes, Patriarchs, Bishops, and evangelical preachers. The Kingdom of God on earth is a *Religion*, a powerful society of believers in One God equipped *with faith and sword* to fight for and maintain its existence and absolute independence against the Kingdom of Darkness, against all those who do not believe that God is One, or against those who believe that He has a son, a father or mother, associates and coevals.

The Greek word *euangelion*, rendered "Gospel" in English, practically means "the enunciation of good news." And this enunciation was the tidings of the approaching Kingdom of God, the *least* among whose citizens was *greater* than John the Baptist. He himself and the Apostles after him preached and announced this Kingdom to the Jews, inviting them to *believe* and *repent* in order to be admitted into it. Jesus did not actually abrogate or change the Law of Moses, but interpreted it in such a spiritual sense that he left it a dead letter. When he declared that hatred was the root of murder, lust the source of fornication; that avarice and hypocrisy were as abominable sins as idolatry; and that mercy and charity were more acceptable than the burnt-offerings and the strict observance of the Sabbath, he practically abolished the letter of the Law of Moses in favour of its spiritual sense. These spurious and much interpolated Gospels report frequent parables and references of Christ to the Kingdom of God, and to Bar-Nasha or the Son of Man, but they are so corrupted and distorted that they have succeeded, and still succeed, in misleading the poor Christians to believe that by "Kingdom of God" Jesus only meant his Church, and that he himself was the "Son of Man."

These important points will be fully discussed, if Allah will, later on; but for the present I have to content myself with remarking that what Jesus announced was, it was Islam that was the Kingdom of God and that it was Muhammad who was the Son of Man, who was appointed to destroy the Beast and to establish the powerful Kingdom of the People of the Saints of the Most High.

The religion of God, until Jesus Christ, was consigned



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chiefly to the people of Israel; it was more material and of a national character. Its lawyers, priests, and scribes had disfigured that religion with a gross and superstitious literature of the traditions of their forefathers. Christ condemned those traditions, denounced the Jews and their leaders as "hypocrites" and "the children of the Devil." Although the demon of idolatry had left Israel, yet later on seven demons had taken possession of that people (Matt. xii. 43-45; Luke xi. 24-26).

Christ reformed the old religion; gave a new life and spirit to it; he explained more explicitly the immortality of the human soul, the resurrection and the life in the next world; and publicly announced that the Messiah whom the Jews were expecting was not a Jew or a son of David, but a son of Ishmael whose name was Ahmad, and that he would establish the Kingdom of God upon earth with the power of the Word of God and with sword. Consequently, the religion of Islam received a new life, light and spirit, and its adherents were exhorted to be humble, to show forbearance and patience. They were beforehand informed of persecutions, tribulations, martyrdoms, and prisons. The early "Nassara," as the Qur-án calls the believers in the Gospel of Jesus Christ, suffered ten fearful persecutions under the Roman Emperors. Then comes the great Constantine and proclaims liberty for the Church; but after the decisions and the Trinitarian Creed of the Nicene Council in 325 A.C., the Unitarian Muslims<sup>1</sup> were submitted to a series of new and even more cruel persecutions by the Trinitarians, until the advent of Muhammad (upon whom be peace and blessings).

### 3. THE NATURE AND CONSTITUTION OF THE KINGDOM OF GOD

There is a royal Islamic anthem sung aloud five times a day from the minarets and the mosques in every part of the globe where the Muslims live. This anthem is followed by a most solemn worship to Allah by his faithful people. This

<sup>1</sup> *Jesus Christ has never authorized his followers to call themselves "Christians." There is no better title for the early Unitarians than "Muslims."*—A. D.

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royal Muslim hymn is called *Ādhān* (*Āzān*). This is not all; every action, enterprise and business, however important or trifling it may be, is begun with the words *bismi 'l-Lah*, which means "in the name of Allah," and ends with an *Al-Hamdu li'l-Lāh*, meaning "praise be to Allah!" The bond of faith which binds a Muslim to his Heavenly King is so strong, and the union between the Sovereign and His subject so close, that nothing, however powerful or seductive, can separate him from Allah. The Qur-án declares that "We are nearer to God than the *ḥablu 'l-Warid*" (l. 16), which means "the life-vein."

Never was there a favourite courtier who, in his sentiments of affection, devotion, obedience, and respect for his beneficent monarch, could ever equal those which a Mussulman entertains towards his Lord. Allah is the King of the Heavens and Earth, He is the King of Kings and the Lord of Lords in general. He is the King and the Lord of every Muslim in particular, for it is a Muslim alone who thanks and praises his Almighty King for all that happens and befalls him, be it prosperity or adversity.

Nearly three hundred million Muslims are endowed—more or less—with the same feelings of faith and trust in Allah.

It is evident, therefore, that the nature of Islam consists in its being the only real and truly Theocratic Kingdom on earth. Allah need no longer send Messengers or Prophets to convey His oracles and messages to the Muslims as He used to do to Israel and other Hebrew peoples; for His will is fully revealed in the Holy Qur-án and imprinted on the minds of His faithful subjects.

As to the formation and the constitution of the Kingdom of God, *inter alia*, the following points should be noted:—

(a) All Muslims form one nation, one family, and one brotherhood. I need not detain my readers to study the various quotations from the Qur-án and the Hādīth (Tradition of the Prophet) on these points. We must judge the Muslim society, not as it presents itself *now*, but as it *was in the time* of Muhammad and his immediate successors. Every member of this community is an honest worker, a brave soldier, and



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a fervent believer and devotee. All honest fruit of the toil belongs by right to him who earns it; nevertheless the law makes it impossible for a true Muslim to become excessively wealthy. One of the five<sup>1</sup> obligatory pious practices of Islam is the duty of almsgiving, which consists of *sāḍāqa* and *zākāt*, or the voluntary and the obligatory alms. In the days of the Prophet and the first four Khaliphs, no Muslim was known to be enormously rich. The national wealth went into the common treasury called "Baitu 'l-Māl," and no Muslim was left in need or want.

The very name "Muslim" signifies *literally* "a maker of peace." You can never find another human being more docile, hospitable, inoffensive and peaceful a citizen than a good Muslim. But the moment his religion, honour, and property are attacked, the Muslim becomes a formidable foe. The Qur-ān is very precise on this point: "Wa lā ta'tadū"—"And you must not transgress" (or take the offensive). The Holy Jihād is not a war of offence, but of self-defence. Though the robbers, the predatory tribes, the semi-barbarous nomad Muslims, may have some religious notions and believe in the existence of Allah, it is the lack of knowledge and of religious training which is the root-cause of their vice and depravity. They are an exception. One can never become a good Muslim without the religious training and education.

(b) According to the description of the Prophet Daniel, the citizens of the Kingdom of God are "the People of the Saints." In the original Chaldish or Aramaic text, they are described as "A'mma d'qaddīshi d' I'lionin," an epithet worthy only of the Prince of the Prophets and of his noble army of the Muhājirīn (Emigrants) and the Ansār (Helpers), who uprooted idolatry from a great part of Asia and Africa and destroyed the Roman Beast.

All the Muslims, who believe in Allah, in His Angels, Books, and Apostles; in the day of the Resurrection and Judgment; that the good and evil are from Allah; and perform their pious practices according to their ability and with

<sup>1</sup> The Jihād or "Holy War" is also an obligatory practice of piety. So they are *not four*, but *five*.

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good will, are holy saints and blessed citizens of the Kingdom. There is no grosser religious ignorance than the belief that there is a person called the Holy Ghost who fills the hearts of those who are baptized in the names of three gods, each the third of the three, or the three of the third, and thus sanctifies the believers in their absurdities. A Muslim believes that there is not one Holy Spirit, but innumerable holy spirits all created and ministers of the One Allah. The Muslims are sanctified, not by baptisms or ablution, but their spirits are purified and sanctified by the light of faith and by the fire of zeal and courage to defend and fight for that faith. John the Baptist, or rather Christ himself (according to the Gospel of Barnabas), said: "I baptize you with water unto repentance, but he who comes after me, he is stronger than I; he will baptize you with fire and with the holy spirit." It was this fire and this spirit with which Muhammad baptized the semi-barbarian nomads, the heathen Gentiles, and converted them into an army of heroic saints, who transformed the old waning synagogue and the decaying church into a permanent and strong Kingdom of Allah in the promised lands and elsewhere.

### 4. THE PERMANENCE AND THE DIGNITY OF THE KINGDOM OF ALLAH

is doubly assured by an Angel to Daniel. It is stated that "all the nations under the heaven shall serve the People of the Saints of the Most High." It requires no proof to say that all the Christian Powers show a particular respect, and even deference when necessary, not only to Muslim Powers, to Muslim sacred places and mosques, but also to the local institutions of their Muslim subjects. The mystery of this "service" lies in this: in the first place, the Muslims always inspire respect and fear through their dignified behaviour, attachment to their religion and obedience to just laws, and their peacefulness; and secondly, because the Christian Governments, as a rule, treat the Muslims with justice and do not interfere with their laws and religion.

Space does not permit us to extend our observations



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over other points of this Divine Religion and Kingdom, such as the Muslim Khaliphas, Sultans, etc. Suffice it to say that the Muslim Sovereigns are subject to the same Qur-ānic laws as their compatriots; that justice and modesty are the best safeguards for the prosperity and stability of every State, Muslim or non-Muslim; and that the spirit and the principles of the Book of Allah are the best guidance for all legislation and civilization.

---

## ISLAM AND SPIRITUALISM<sup>1</sup>

By 'ABDU 'L-GHANĪ CHAUDHARĪ, B.A.

(Formerly Editor of the *Khilāfat* Daily, Bombay)

### PRELIMINARY REMARKS

LIKE many a young Indian mind, brought up and educated under strong religious influences, I have always been a seeker after Truth. When dogmatic theology failed to satisfy my thirst for the knowledge of spiritual things, I studied the works of some of the prominent philosophers of Islam and even tried to gain a foothold, as it were, in the world of Oriental Mysticism.

After a severe mental struggle I came to the conclusion that the question at issue involved Man's relation to the Universe. But what *was* the Universe? And what *was* Man? Philosophy is still striving after a solution to this most baffling problem; and Mysticism prescribes hard initiation, which, when successfully performed, has often led but to mere outbursts of spiritual ecstasy, to the total exclusion of any attempt to explain phenomena which are at work in the Universe, revealing to the mystic the secrets of Existence! Why? because it is urged that language is inadequate for expressing the mysteries of life.

What, then, is to be done? We must acquire Self-knowledge. And what will that lead to? To the knowledge of the

<sup>1</sup> Being the text of a lecture delivered before the British Muslim Society, London, at the London Muslim Prayer House, 111, Campden Hill Road, London, W. 8.

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Truth! A well-known Arabic saying sums up the whole situation, which when translated reads: "He who knows Self, knows God." This Arabic saying has the Arabic word *Rabb*—which is used here for God. It means also the Sustainer and Evolver. The saying thus signifies that the knowledge of Self reveals the phenomena that are working in the evolutionary process of the Universe and ultimately leads to the knowledge of the Supreme Source of All Existence.

But how are we to acquire this knowledge of Self and attain to "Self-Realization"? I often felt the secret longings of my heart, and something within me craved for the Light. In the bright light of the day and in the darkness of the night I struggled and struggled; but no response came! Until at last I was sunk in an awful depression that rendered me utterly miserable.

### AL-GHAZĀLĪ—THE MENTOR OF THE REVEREND STANTEN MOSES

By this time I had become deeply interested in Modern Spiritualism and eager to study some of the important works on Psychic Knowledge and Research. It was suggested to me that I should read the *Controls of Stainten Moses*, by Mr. Trehewy, and, to our utter astonishment, Madame Elvira and I, found on page 65, that Al-Ghazālī was the famous Mentor (Guide) of the Reverend Stainten Moses, who is well known for having given his *Spirit Teachings* to the Western world!

Now Mr. Stainten Moses is generally accepted and recognized by Spiritualists "as being the best modern exponent of their views" on Spiritualism, and his inspired writings, the *Spirit Teachings*, are held in great esteem throughout that part of the Western world which is interested in this subject. He is said to have received these teachings from a spirit personality called the Imperator, known as Malachias in the Bible; while Al-Ghazālī—the Mentor—accompanied the Imperator, and managed and controlled the physical phenomena at séances in order to make the spirit communication possible.

It is interesting to note that the Mentor (Al-Ghazālī) gave



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no independent teachings to Mr. Stainten Moses, but helped the Emperor in the spirit teachings by controlling the spirit communications. Why? Because he was not known to Western Christendom, to whom the teachings were intended to be conveyed, while Malachias—the Emperor—was a well-known personality mentioned in the Bible. Hence the teachings given by the latter could naturally carry a greater weight with the Christian world than those received directly through the former, who, having on earth been a Muslim philosopher, could not easily remove prejudices from the Christian mind, however broad and receptive that mind might be. Nevertheless, the fact that he controlled the physical phenomena at séances, and arranged the spiritual communications so as to conform to the earth conditions, clearly shows that he took a prominent part in communicating the “Spirit Teachings” to Mr. Stainten Moses—no less a part than that taken by the Emperor himself. It is for this reason that he is recognized as the *Mentor*, who belonged to the spirit group of Mr. Stainten Moses, and who had an individuality of his own, with special functions allotted to him. Hence the teachings were evidently given by the Emperor and Al-Ghazālī, both of them co-operating in the process of spiritual communication.

### SPIRIT COMMUNICATION AND DIVINE INSPIRATION

Before dealing with the principal points of these Spirit Teachings, I would like to point out that the communication by angels and highly evolved spirits of spiritual messages through a human medium is not at all opposed to Islam. On the other hand, it is direct evidence in support of Islamic teachings. While we Muslims believe that the doors of Divine Revelation (Wahī), once opened only to Prophets, is closed for ever at the advent of the Holy Prophet of Islam (may peace and blessings of God be upon him!), we believe that the door of Divine Inspiration (Ilhām) is still open to those who qualify themselves to approach it. Here let me indicate the difference between the Revelation opened to prophets and the Inspiration vouchsafed to such other human mediums as may be fit for it.

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Divine Inspiration is not different in kind in different ages, but only in *degree*. The words in all cases are the words of the *inspiring spirit* conveyed through a *human medium*. And in proportion as the *inspiring spirit* is highly evolved in the Spiritual Plane on the one hand, and the *human medium* is spiritually pure and elevated on the other, are the utterances and conceptions sublime. Now, a human medium called "Prophet" is spiritually the best and the most elevated soul of his age, selected by the Almighty for the Divine mission. He is, therefore, in direct communication with the Supreme Source through the highest inspiring spirit, called in our theology, the angel Gabriel. But even in this case there is a difference in degree, although the source of Divine Revelation is just the same. Why? Because God has revealed His Truth in proportion to the capacity of human understanding, and only that much is revealed which is actually needed at a particular time and for a particular people. Divine Revelation through the mediumship of "Prophets" has, therefore, been progressive, until the advent of the Holy Prophet of Islam, when religion and religious laws were made perfect, not for a particular people but for the whole of humanity. But the main principle and nature of Divine Revelation has always remained the same: words of the *inspiring spirit* uttered through a *human medium*.

Now I come to the human medium other than the prophet. Divine Revelation has always been subject to glosses and like human interpolations. When one Revelation lost its pristine purity, another Revelation came from the same Supreme Source. No Revelation has ever been contradictory—all have been progressive. When human hands began to spoil the first purity of a Divine Revelation, a human medium was inspired, from time to time, to clear away the accretions and to bring out the true spirit of the revealed words, until, in the course of ages, the Truth became hopelessly perverted by men and the need for another Revelation was imperative. This is the Law of Nature, which has always been unchangeable and, unlike other laws, remains unchangeable.

But now the religions and the religious laws, which had



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been revealed to various people through progressive revelations, were at length made perfect at the coming of the Holy Prophet Muhammad (may peace and blessings of God be upon him!) and are still perfect; inasmuch as the Holy Qur-án, the revealed word of God, still retains, and must always retain, its original purity. Hence no further Divine Revelation of this nature is needed. But what about human glosses of the pristine purity of the revealed word of God? Is it safe from the misguided ingenuity of human interpretation? Have not human minds tried again and again to reduce it to their own narrow sphere of understanding? I know there exists no difference of opinion on fundamental principles, but what about minor details?

Then again, what about the real spirit that underlies the revealed word of God? Has not a quarrel over the mere form of words and their interpretation often killed the spirit?

Is it not, then, necessary that a *human medium* should, from time to time, have been selected by the *inspiring spirits* in order to clear away the rubbish of theological controversy and infuse a new spirit into the revealed words of God which still retain their pristine purity?

And there is something still more important. What about those people who, owing to the difficulties of language and distance, did not receive the last revelation of God? Are not the final words of Truth intended for the guidance of the whole of humanity? Can Muslims claim that they have conveyed the Divine message to all the people of the world? Then why should those people whom the message has not yet reached have been, and still be, deprived of the Truth of God? And why should the Almighty, Who knows no distinctions of race in the dispensation of the wherewithal to meet physical needs, not be every whit as impartial in providing for the spiritual requirements of His people?

### RETURN OF SPIRITS

That the life after death is a continuation of this life is one of the fundamental beliefs of Islam. Now, as the soul lives in the earth-life, so does it go to the spirit-life after leaving the

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physical body. Its tastes, its predilections, its habits, its antipathies—they are with it still. It is not changed, save only in the accident of being freed from the body. In the earth-life the ultimate goodness or badness of a man's conduct or belief were latent within him, and their poison or curative power had its influence upon him only secretly, but in the life after death they have become manifest and clear as noonday. The shape which those deeds and their consequences assumed in the earth-life were not visible to the eye of man, but lo! in the life after death it is unrolled and laid open before him in all its clearness. It is therefore said in the Holy Qur-án: "And We have made every man's actions to cling to his neck, and We will bring forth to him on the resurrection day a book which he will find wide open." This shows that a hellish and a heavenly life both begin in this world, and are the natural consequences of actions done in this earth-life—which, of course, become manifest only after the soul has passed through the door of physical death and is risen again in a new celestial body in the world hereafter.

Now, as regards those who believed and did good actions in the earth-life, the Holy Qur-án says: "On that day you will see the faithful men and the faithful women, their light running before them and on their right hands." But the life of the hereafter consists of two stages—the progressive and the contemplative. It is for this reason that "the faithful men and the faithful women" with "their light running before them and on their right hands" are taught to pray even there to their Lord, "O our Lord! make perfect for us our light." This ceaseless prayer for perfection shows they are to make further and further progress for countless myriads of ages, till their souls shall eventually bask in the full light of the Supreme Source, in contemplation of all the secrets of the Universe.

Of these progressing souls there are some who are naturally apt to teach, and who seek communication with earth conditions in order to reveal to mankind so much of the Truth as they have learnt through their own experience in the spiritual life. Sometimes they are selected for their own fitness,



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and are charged with a special mission; and they select a character which they wish to mould for the purpose of mediumship. Sometimes they desire, for their own spiritual progress, to be attached to a soul for the purpose of training it. Sometimes they are attracted by pure affinity; and when there is no special mission for the soul, these *guides* are changed as the soul progresses. It is they who act as *inspiring spirits* through some suitable *human medium* in the transmission of Divine Inspiration.

The ignorant and the blind in the earth-life, on the other hand, remain ignorant and blind in the life after death. It is for this reason that the Holy Qur-án says: "And whoever is blind in this life, he shall be blind in the hereafter." Why? Because these earth-bound spirits retain much of their earthly passions and propensities. The cravings of the body are not extinct, though the power to gratify them is withdrawn. The drunkard retains his old thirst, but exaggerated; aggravated by the impossibility of slaking it. It burns within him, the unquenched desire, and urges him to frequent the haunts of his old vices, and to influence and drive wretches like himself to further degradation. In them he lives again his old life, and drinks in satisfaction from the excesses which he causes them to commit. And so his vice perpetuates itself, and swells the harvest of sin and sorrow. The besotted wretch, goaded on by these secret and invisible agencies of evil spirits he cannot possibly see, sinks deeper and deeper into the mire, till he falls a hapless victim to the evil agencies who feed themselves on his thoughts and so satisfy their desire for their old vices. The tendency of bodily sin to reproduce itself is one of the most fearful and terrible of the consequences of conscious gross transgression of the laws of Nature. The spirit has found all its pleasure in bodily gratifications, and lo! when the body is dead, the spirit still hovers round the scene of its former gratifications and lives over again its bodily life in the vices of those whom it lures to sin.

Sometimes these evil spirits find a human medium suitable for their own purposes, unholy and impure, and speak of certain unseen things and of unknown events through their

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mediumship. Many superstitious persons are deceived by the unholy medium, who is too frequently mistaken for the truly inspired. And here I would like to warn people to safeguard themselves in every way against evil influences of this nature. The true Inspiration is to be judged by human Reason and from the life and character of the human medium. Evil spirits cannot possibly inspire people with God's Truth; it is only the higher spirits that are charged with this great and noble mission, choosing always a human medium that is pure and holy.

The conditions under which spirit-communications take place is no longer a mystery. Eminent scientists, like Sir Oliver Lodge and others, have come to the conclusion that the phenomena necessary for these spirit-communications are based as much on scientific facts as any other phenomena in the workings of Nature's laws. That a force as yet unknown to physical science is operating between the various planes of life, and can be developed and used in this life with great and good effect, is not beyond the grasp of human Reason. Open the door of spiritual force to forces working in the spiritual plane, and you can establish direct communication with the higher spirits thereon. There is a connecting link between the soul and the physical body, the nature of which no physical science has yet discovered. It passes from the soul to the body and holds them together; and at death it is severed. This cord or connecting link is composed of a substance of which we know nothing. We only know that it is a bridge between the physical and the spiritual planes, and is employed as a means of spirit-communication. That our physical eye cannot see this cord is no proof of its non-existence. No physical eye has ever seen the soul, and yet the soul exists.

The subject of spirit-communication is profoundly interesting, and demands a separate and indeed a lengthy discussion. I am compelled, therefore, to leave it to some other occasion. All I wish to emphasize at present is that spirit-communication is not at all opposed to the teachings of Islam. Rather is it in the nature of direct evidence that lends ample support to the teachings of the Holy Qur-án and the sayings of the Holy Prophet (may peace and the blessings of God be upon him!).



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## RE-INCARNATION

Here it is well to point out that the fact of spirit-communications and the influence of the dead upon the living gives its death-blow to the theory of the Re-incarnation or Transmigration of souls. There is no possible Re-incarnation or Transmigration as understood by some of the sections of Oriental philosophy. The idea is regressive and deterrent, and is born of carnal desire. Some persons hide their love of the flesh in an exaggerated expression of spirituality and then devise ways of gratifying the flesh. After leaving the physical body, they come into contact with people of similar beliefs, and influence their minds deceitfully, covering material desire with spiritual semblance. And a human medium influenced by such deterrent spirits is led to think, owing to the lack of proper vision which is due to personal prejudices, that he is a re-incarnation of such and such a person who once lived on earth. He does not realize that a spirit, after leaving the physical body, does not enter into any other fleshly body, but, instead, comes into contact with and influences another fleshly body for the gratification of its own desire, whether good or bad. And this symbolic connection and influence has been, through lack of proper vision, misunderstood and misinterpreted as Re-incarnation or Transmigration.

Such people believe that the soul cannot act without a physical body. This is a mistake. The soul, after leaving the physical body, is given another body prepared for it from the actions it has done in its earth-life. And if it lacks experience in certain respects, it is attached to a human medium, and thus gains the special phase of experience which it needs. All who thus return, save those who are charged with a mission like Al-Ghazālī, have an object to gain: and in being associated with the highly evolved spirits, the Spiritual Teachers, on the one hand, and with a pure and holy human medium on the other, do they make their coveted progress. The earthbound spirits come in contact with their own suitable mediums for the gratification of their bodily desires and feed themselves on the thought of the besotted wretches whom they goad on by their secret influence, until a desire for progress is awakened.

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If no such desire awakens, then the soul sinks down and down and becomes unpardonable, not because the Supreme Source will not pardon, but because the sinner chooses to sink down and down; and pardon is impossible where sin is congenial and penitence unfelt. Hence Re-incarnation or Transmigration, in the sense in which it is understood by some sections of Eastern thought, is not only unnecessary according to the laws of Nature, but also impossible.

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### SUPERNATURALISM OF AL-QUR-ÁN

By SYED MAQBOOL AHMED, B.A.

It was Sir William Muir who said that he believes the Qur-án is as much the word of Muhammad as Muslims believe it to be the word of God. These words are quite plain and show, in great measure, the attitude of the Christian mind towards our Holy Book. Its logical inference is that the Holy Book contains nothing that was not said or spoken by Muhammad, and that one has to admit that Muhammad in giving out some of the utterances quoted in this article did so in one of his inexplicable visions.

Readers of the *Islamic Review* will remember that in its pages mention was made of Pharaoh's mummy recovered from the pyramids and now exhibited in the Egyptian antiquities museum exactly as the Qur-án had foretold fourteen hundred years ago,<sup>1</sup> or the inscription of Hisn Ghorab in Yemen which was deciphered by one of the bitterest calumniators of the Prophet of Islam. I refer to the Rev. Forster, author of *Historical Geography of Arabia*, whom Burton has described as pseudo-Orientalist and ruddy-geese theorist. This inscription speaks of the existence of a Prophet Hūd in Yemen, not known to the Bible but referred to in the Qur-án. Not only this, but also the inscription gives the exact characteristics of the races to whom Hūd preached Islam. The description conforms word for word to the Qur-ānic details. Similarly, readers will be reminded that there was a reference in the

<sup>1</sup> Holy Qur-án, x. 92.



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*Islamic Review* to the Qur-ânic assertion that every object of Nature, even minerals, have sexes—a fact now confirmed by modern scientific discoveries.<sup>1</sup> I will not go into details of any of these, but though every such thing will serve as an eye-opener to non-Muslims, I will only touch on some matters, commonplace to a superficial student of the Qur-ân, that struck me during my usual morning recital of the Qur-ân.

In one of its chapters the Qur-ân describes certain gifts of Nature given to the Arabs. Only the other day when reading I was struck by the remarkably striking nature of this verse. It reads: "And He made the horses, mules, and asses for you to ride on them and as an ornament, and *God shall create other things which you do not know*" (xvi. 9). Just mark the last sentence. The Arabs of the time of Muhammad, and in fact the whole world down to the time when machines were employed as a means of transport, did not know of any objects other than horses, mules, and donkeys that would serve them as carriers from one place to another. Probably they had heard or known of elephants, camels, and some other animals as beasts of burden, or the ship that glided on the sea, which the Qur-ân also includes in the category as one of the great gifts of God to mankind. But what are those things which will be created afterwards and of which the Arabs did not know? Surely not a new animal. After reading the latter portion of the verse quoted above, who could say that the Qur-ân had not foreseen the age of locomotive engines and motor-cars? When the railway was approaching the gate of Medina and motor-cars were making trips between Jedda and Mecca, the fanatics wailed that the sanctity of the holy places was being defiled by these inventions of devils. It seemed that they had forgotten the promise embodied in the words of the above-quoted verse through His blessed Prophet some thirteen centuries ago. This is one of the many reasons that we call the Qur-ân a living book in all ages.

While writing of motor-cars, I am reminded that the

<sup>1</sup> Cf. *Tit-Bits*, January 16, 1926, quoted by the *Islamic Review* for October, 1926.

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Qur-án also provides a talisman, not in the shape of a mascot to be fixed on a radiator, but a very sublime prayer to be put in one's heart and on one's lips before one holds the driving-wheel. I am a motorist enthusiast, and thrice I have received serious injuries, once from an A.J.S. combination, when I had a narrow escape, and it is simply a miracle that I am able to write these few lines. It was the prayer of the Qur-án which my father had advised me to read before sitting in motor-car or railway carriage. My faith, or whatever you like to call it, is so strong in this that I have actually inscribed this verse in bold letters and fixed it on my dashboard. I am a staunch believer in the efficacy of prayer and in seeking protection of God the Almighty before we risk our lives in any adventure. For the benefit of friends who share my views, I am giving below the verse of the Qur-án, simple in words and simple in meaning but most efficacious in its effects. Let them read it when they next drive a car in the busy streets of London or on a hill-track in Kashmir and Naini Tal. It reads as follows: "Subhānaka 'l-Lazī sakhkhara lanā hāzā wa lau kunnā lahū muqrinīn wa Innā 'ilā Rabbinā la-mun-qalibūn" ("Glory be to Him Who has made this subservient to us and we were helpless. And surely to our Lord we shall return") (xliii. 13, 14).

It might interest my readers to know that the Qur-án itself recommends this verse to be read when riding or sitting in some means of transport.

Every one of us knows that the Qur-án has ordained a fast during the month of Ramazān. When I was in Russia during the war, and when the Bolsheviki came into power, a movement to send a missionary to convert the Siberian Turks to Islam who were living in the regions near the North Pole was set on foot among the Bashkirs and Tartars of Qāzān. Some Mullahs from Bukhāra did actually go out as missionaries to the Siberian Turks. I do not know what the result was of their activities. But I am inclined to believe that as the Czar and bishops and ikons exist no longer in Russia, and as the Bolsheviki actually favour Islam because of its being a mild socialistic religion, and as a little towards the south the



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Buriats Tartars, the kinsmen of the Siberian Turks, have nearly accepted Islam, they must have been brought into the fold of Islam by this time. Unfortunately I, being a Government employee, am unable to correspond with my Russian Muslim friends for fear of being taken as a Bolshevik agent, but I shall be glad if anybody who has recently visited Russia could give me information about those Islamic movement among the most northerly Tartars who follow the cult of Shamanism. This was a digression, but it calls up to my mind the fact that the learned Tartars in Russia were seriously thinking how to fix the Ramazân fast among those Tartars whose days in winter are of half an hour and who have no idea of any month there. In other words, it is impossible for these Tartars to find the month of Ramazân to fast. How, then, is the Qur-ân going to help them when it is claimed that the Qur-ân is a living book for all regions, climes, and ages? Now read the verses concerning Fasting in the Qur-ân and ponder over the words printed in italics; it seems as if the Qur-ân knew of a region where people would be unable to find the month of Ramazân. How wonderful, but how equally absurd, this sentence would have come to those who did not know that there exists in this world of ours regions where one cannot find months like ours.

The month of Ramazân is that in which the Qur-ân was revealed—a guidance to men and clear proofs of the guidance and the distinction, “*therefore whoever of you is present in the month (or whoever sees the month) he shall fast therein*” (ii. 184). Who are those persons who are absent from this month or who do not find this month? They could not be the travellers or sick persons because they are already excused from fasting. Are there, then, any people in the world who do not find the month of Ramazân? No one knew that such men existed on the globe till very recently.

But one might question: Muslims are commanded to pray five times a day according to the tradition and three times a day according to the Qur-ân, how is one to fix these prayer-times in those regions where the sun never rises in winter? There is also an answer to this in the Qur-ân. The Qur-ân

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has given in many places the times of prayer, which are before sunrise, before sunset, and in part of the night. In one verse, however, there appears a peculiar description of the time, and obviously there seems no reason for describing it in that particular way. The verse runs as follows: "And keep up your prayer from the time when the sun goes down till he disappears in night, and the reading of the Qur-án is in the morning" (xvii. 78). In this verse the Qur-án does not say "pray before sunrise and before sunset," though it comes to the same thing. Why this circuitous description?

My Tartar friends who have lived in the extreme parts of Siberia and have experienced the six months' day and six months' night have told me—and this report is confirmed also by the famous traveller Ibn Batūta—that for a short while there is a streak of light in the darkness, which stays for about half an hour or so and the gloom again prevails. This phenomenon repeats itself after about every twelve hours. The sun then seems to be going down until he disappears in the total darkness of the night. The real Author of the Qur-án—God—was aware of this phenomenon in the Northern regions, and as the Qur-án was to suit all climes, one such verse had to be revealed specially for the guidance of those men. And then notice the time of prayer described as "reading of the Qur-án in the morning." Here the Qur-án does not say "before sunrise," because there is no sunrise in the polar regions. It simply says "morning," which word in the vocabulary of those regions stands for the time when the people rise from their bed, and that is the time they should bow their heads to their Maker.

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## PAN-ISLAMISM AND INDIAN NATIONALISM

By S. M. RAHMAN, M.L.C., Akola, India

PAN-ISLAMISM, or the extra-territorial patriotism of the Muslims, has been the supreme political menace to generations of historians since the novel doctrine of Islamic brotherhood was



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preached from the deserts of the Hedjaz. European students of history could easily unravel the knotty proposition of the unity of Anglo-Saxon races and the unit of Slavs. They could realize the implications of Pan-Hellenism and Pan-Teutonism. They could understand the unities of a common language, of a common culture and a common race. But the problem of extra-territorial unity presented by Islam was a veritable riddle of the Sphinx. They could not comprehend it, for the simple reason that it was unprecedented in the history of mankind. It was, in particular, impossible for the materialist historian of the epoch of "worldly wisdom," which the Renaissance, marking as it did the transition from the Middle Ages to the Modern World, had ushered in, to realize the concept. The political historians and politicians of Europe, therefore, transformed the spiritual problem of religious brotherhood, which was based on the tenets of the Qur-án, into a bog of militant fanaticism. The wars between Russia and Turkey, and Turkey and Greece, which had for the first time evoked sympathy for the Turks from those Islamic countries, like Persia, known to be the pronounced enemies of the Turkoman races, brought the problem of Pan-Islamism to a head. Those who have studied the life of Gladstone are aware of the fact that the Crusade which the great Liberal Premier had launched against the Turks in the 'nineties was actuated more by anti-Pan-Islamic tendencies than by pro-Hellenic proclivities.

Indians, who had imbibed the historical and political literature of Europe and had become accustomed to look at things through the tainted glasses supplied by the statesmen of the West, could not but regard Pan-Islamism, which was nothing more than Islam, as a political menace of the first magnitude. The Balkan War, which followed in the wake of the Tripolitan War of 1911-12, and which deeply stirred Mussalmans of India from one end of the country to the other, made the Indian Nationalist the avowed and implacable enemy of the doctrine of the extra-territorial patriotism of the Mussalman.

The Khilafat agitation, during whose whirlwind campaign

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about a crore of rupees (£769,000) were contributed for the relief of the wounded and the sick in Turkey and which was sponsored by politically minded Indian Muslims, caused a consternation in certain political circles in India. Brought up in the atmosphere of an extremely exclusive caste system, unparalleled in its rigidity, and nurtured on the traditions of hatred against the Turk, which had fully permeated British politics, the Indian Nationalist could not be expected to look at the problem from a different angle of vision. Our Pals,<sup>1</sup> Lajpat Rais,<sup>1</sup> and Malavyas,<sup>1</sup> consequently, easily forgot to take sufficient stock of the fact that the boggy of Pan-Islamism was created by the Chancellories of Europe, solely with a view to keep down the East under the iron heels of European domination. Of all contemporary Indian politicians, C. R. Das had understood the secret. As a far-sighted statesman, who had made a careful study of the history of "peaceful" penetration of Britain in Asia, he had fully realized that the Crusade against Pan-Islamism was a political subterfuge of the British Foreign Office to perpetuate British domination in India, which could only be achieved by undermining the strength of Islamic powers in the Middle and Near East. It was he who had the perspicacity of vision to foresee and the courage to declare that certain British statesmen had raised the war-cry against Pan-Islamism not only to domineer over Turkey, and Egypt, and Persia, but also to keep India secure under British tutelage.

This has really been the *rationale* of the Pan-Islamic activities of the educated Indian Muslim. His Pan-Islamic sympathies, which are looked upon so suspiciously in certain quarters, have mainly been calculated to achieve the end which has been so near and dear to the heart of Indian Nationalists. He has persistently advocated the cause of the Islamic countries, not only for the liberation of his co-religionists abroad, but also for the emancipation of his own Motherland. Even a cursory study of the political awakening of the Muslims in India will disclose the startling fact that since the days of Sir Syed Ahmad Khan, who dissuaded the

<sup>1</sup> Names of Indian Nationalist leaders.



## NOTES

Mussalmans from sympathizing with the Turks, in any tangible manner, during the Turko-Grecian War, and refused to countenance the transmission of subscriptions to his downtrodden brethren, engaged in a life-and-death struggle with the Greeks, the loudest repudiators of Pan-Islamism, among the Muslims, have been the staunchest supporters of the bureaucratic system of Government in this country, and that the so-called Pan-Islamic "Fanatics" have always been in the thick of the battle for India's freedom. The British bureaucrat has never been slow to see this. Muhammad 'Alī<sup>1</sup> and Shaukat 'Alī<sup>1</sup>, therefore, have more often disturbed the peace of mind of our rulers than Savarkars,<sup>2</sup> Munjes,<sup>2</sup> and Malavyas.<sup>2</sup> The Pan-Islamism of the Khilafat stalwart as surely hits at the base of Lloyd George's "steel-frame" as nationalism of our "Nationalists" hits at its apex. Facts are, sometimes, stranger than fiction!

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## NOTES

### 'Īdu 'l-Azhā (1347 A.H.) at the Mosque, Woking.

The Muslim festival of 'Īdu 'l-Azhā, which commemorates the sacred memory of the great Patriarch Abraham's supreme sacrifice for the love of God he worshipped, was celebrated at the Mosque, Woking, on Monday, the 20th of May, 1929, in glorious weather such as has not been experienced in England in the past history of our Mission.

Over 400 people availed themselves of the glorious weather to participate in the ceremony, and the spectacle they afforded was a picturesque one typifying the miraculous power of assimilation of the faith of Islam. People different in colour and race were represented in that cosmopolitan congregation on the festival day. There were Indians, Afghans, Persians, Caucasians, Turks, Syrians, Arabs, Egyptians, and Muslims of European nationalities.

The gorgeous Persian and Indian carpets were spread out

<sup>1</sup> Names of Indian Muslim Khilafat leaders.

<sup>2</sup> Names of Indian Hindu Nationalist leaders.

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on the velvety lawn in the glorious sunshine to allow the congregation to worship the God of East and West without regard to racial prejudice or colour bar, thus exhibiting the spirit of amity which baffles European diplomats at the League Conferences and makes the orthodox Christian priest bite his lips for envy.

Prayers were said at 10.30 a.m. and were followed by a cogently reasoned address on the contribution of Islamic civilization towards the solution of the racial problems by the Acting-Imam Maulvī 'Abdu 'l-Majīd, M.A. He pointed out that the idea of democracy and universal brotherhood had only been realized in Islam and that this realization was its own parallel. Beautiful homilies, idealistic platitudes are a no less uncommon feature of the religious books of the world other than the Qur-án. All religions as good as Islam claim to have, as their ideal, the establishment of a world-brotherhood of man. Every seer, every sage, every prophet seems to have foreseen it. For it is along these lines alone that the world will have to travel to find its ultimate salvation. Why Islam alone has succeeded when other religions older than Islam have failed is because Islam and the political genius of Muhammad adopted means which enabled every Muslim to translate into practice all that remained unrealized and idealistic. Those means are embodied in the institution of the festivals which Muslims celebrate and the Hajj ceremonies at Mecca.

The address was followed by a short speech by His Excellency Shaikh Hafiz Wahba, the representative of the Hedjāz Government, interpreted for the benefit of those present by Mr. Zaid of Cairo, who conveyed the greetings of His Excellency to the Muslims of East and West there present. His Excellency drove it home to the audience that certain social customs that of late had crept into the Muslim society were due to the ignorance of those who do not understand the spirit of the Qur-ānic injunctions and that time and effective efforts would eradicate them all. His Excellency expressed delight in being able to be present at one of the most representative gatherings in the world.



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Lieut.-Colonel Sir Omar Hayāt Khān Tiwānā proposed a vote of thanks to His Excellency, which was carried unanimously.

Lunch was served at 12.30 p.m. on the lawn in the spacious marquees erected for the purpose, and during the afternoon the company occupied themselves with conversation—and so concluded, as the afternoon wore on and the guests departed, one of the most completely successful 'Īd festivals that the Woking Mosque has ever known.

Amongst those present were the Rt. Hon. Lord Headley; His Excellency Shaikh Hafiz Wahba; Countess Zainab Skipwith; the Heir-Apparent of Malerkotla, India, and his private secretary, Mr. S. M. Zafar Ali; Lieut.-Colonel Nawab Sir Omar Hayāt Khān Tiwānā; Mr. Said-Ruette, grandson of the Sultan of Zanzibar and Oman; Mr. Omar Hubert Rankin, of Bryngwyn; Mr. Khāja Salak 'ud-Din of Dacca; Professor and Madame Léon, and Seth I. G. H. Ariff, of Calcutta; Mr. Habeebu'l-Lah Lovegrove.

### Muslims on Dentistry.

A parallel perusal of the history of the Muslims and Christians respectively, during the Middle Ages, is replete with most interesting contrasts, affording, as it does, clear and illuminating glimpses into the cultural conditions of the followers of both the great religions. Moreover, certain phases of these conditions are directly traceable to the teachings of those religions, as understood by or expounded to their adherents.

In our own day, owing to the constant advance of Science under the auspices of what is called "Western civilization," the scales have turned, and the eyes of the present generation of Muslims, the inheritors of a glorious past in no way inferior to any in history, have been so much dazzled—almost, perhaps, bewildered—that they seem ready to concede to others what is theirs by right. For instance, we wonder if any Muslim can read the following excerpts from the *Fortnightly Review* for June, 1929 (pp. 804-7), with complete equanimity and without some feeling of satisfaction:

"No better example could be offered of the wide gulf

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fixed between the standards of civilization in the East and the West during the early Middle Ages than the fact that while this repulsive 'corrective' was advocated in England, a leading Arab physician was preaching the cleansing of the mouth and teeth, not only by medicated washes but by the use of pure water as a priceless agent in dental health. As a matter of fact the real debt due to the Moslems for progress in dental as well as in medical science is rarely appreciated. It is true that their methods but slowly and partially superseded many of the erroneous teachings of Hippocrates and Galen, but the operation of filling decayed teeth with gold foil, for example, was apparently known to the physician in attendance on Haroun al Raschid, A.D. 837; and that medieval genius of Arabian surgery, Abulcasis, who lived in the tenth century, was in many respects far ahead of his time, not least in the stress he laid upon the importance of the early recognition and treatment of pyorrhœa, evidently then, as now, a widespread oral malady. At an even earlier date, Rhazes, a Persian of noble birth, employed opium to relieve pain and arsenic as a filling for dental cavities; though unknown to him, the Chinese had preceded him by several hundred years in their use for these purposes."

The above passage leaves behind it one thought in particular, and that is this: All those nations which lose the memory of their glorious and historic past, and fail to realize that the present ensues from the past and that from the present will evolve the years that are to be, are doomed to dwindle into nothingness.

These observations would, however, remain incomplete if we did not refer to the sayings of the Holy Prophet Muhammad, which were, indeed, directly responsible for the culture of the science of dentistry amongst the Muslims of the Middle Ages. The Prophet is reported to have said: "Had it not been inconvenient to my disciples, I would have declared the use of the toothbrush to be obligatory at every service."

Now let us for a moment turn our attention to the other side of the picture of the Christian civilization presented to us by the Middle Ages. In the same journal we read:



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“ John Gaddesden, an Oxford doctor of high repute, directs the use of the following words for the cure of toothache: ‘ In the name of the Father, the Son, and the Holy Ghost. Amen. *Rax. Max. Pax. in Christo Filio.*’ These words were to be written on the jaws of the sufferer, when this authority vouches for the immediate cessation of the pain.” . . . “ It is stated on good authority that many of these (Narrative charms) are still preserved word for word and are in actual use to-day in parts of France and Germany as well as in England. They deal at some length with the comfort and relief experienced by this or the other saint from prayer, and many refer to the patron saint of dentistry, Saint Appolina. It is hard to conceive the perpetuation of such futilities in the twentieth century, when the services of highly skilled dentists are available for an increasing proportion of the population. But at least such charms are not directly harmful, which is more than can be said for the prescription of a certain writer of *Hints to Mothers*, quoted only last year by a professional journal, where the harassed mother was advised to resort to a chemical fertilizer as a likely means of hastening the tardy dentition of her child, on whose behalf she sought guidance. . . . Other sufferers may have pinned their faith to the assurance that if the hearts of thirty-six frogs were decocted in oil and a few drops poured into the ear, an aching jaw would find relief—advice more palatable than the alternative directions to heat the cast-off skin of a snake in oil and pine-tar and therewith to fill the cavity of the offending molar; but even this prescription would be preferable to that of the aforementioned John Gaddesden, who many centuries later utilized cowdung for dental troubles.”

### In the Footsteps of Islam.

We live in an age where, by reason of the world growing daily smaller as a result of the sciences of aviation and wireless, the necessity for discovering points of contact rather than divergence is impressing itself upon every one of us. It is therefore with a sense of gratification that we quote the following from the *Two Worlds* for May 17, 1929:

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“ The idea of God grew from Fetishism and Polytheism to Monotheism, though this latter has usually been geocentric in conception. That is, God has been regarded as manifest in a special sense more on the earth than elsewhere. Men’s conception of the universe being limited, it was natural that their religious conceptions should be similar. Hence, we find the theory of creation in the Bible in harmony with this conception. The conflict which ensued as a result of the discoveries of Copernicus and Galileo is now a matter of history, and our conceptions of the universe have widened to such an extent that the God conceived by the theologian has been almost lost in it. And the difficulty to-day is that the religious conception lags behind the larger conceptions of the universe with which the new knowledge is making us familiar.

“ When man thought the earth was the centre of the universe, and the sun and stars created for his special benefit, the conception of an anthropomorphic God was quite reasonable. But now, when the universe has—for us—expanded so that its vastness can only be measured in millions of light-years, and the earth has shrunk in importance to a small planet revolving round the sun, the older conceptions no longer satisfy. . . .”

It would appear from the above that the idea of the “ God of the worlds ” was a characteristic development of the present age of light, whereas, as a matter of fact, the idea that God is the Lord of the worlds is as old as the religion of Islam. Everyone is familiar with the opening chapter of the Holy Qur-án, which begins with the words, “ All praise is due to Allah the Lord of the worlds ”; and the Holy Prophet Muhammad is reported to have said, “ There are far more than 18,000 worlds of Allah.”

Muslims recognize the importance of the work which Spiritualism is doing in the West, in breaking the power of priestcraft and thus widening the outlook of the Western people. For we believe that Spiritualism has already accomplished much towards bridging the gulf which has all along existed between Christians and Muslims.



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### An Interesting Farce.

Very few people, we should imagine, are familiar with the procedure which accompanies the selection and appointment of a bishop in the Church of England. To understand what a bishop is, it is essential that one should comprehend the theory of the Episcopate. Briefly stated, it means this: the ministerial authority which Jesus conferred upon his Apostles is inherited by the Episcopate. The Apostles, by a process of laying on of hands, passed on their powers to their successors, the bishops. Thus a bishop who has been chosen by the Holy Spirit becomes, *ipso facto*, the recipient of divine powers which exclusively entitle him to certain duties—as, for example, the power to perpetuate the ministry through ordination.

That a bishop or a minister possesses certain divine powers is a farcical claim which collapses like a house of cards in the face of historical facts (which have been preserved for posterity) concerning the immorality of the priesthood.

But the farce does not end here. It reaches its climax when the nomination of a bishop in the Church of England, always by the Sovereign at the recommendation of the Prime Minister, is made. The method of appointing a bishop is as follows: the Prime Minister recommends, the Sovereign approves and forwards the name along with his approval to the Dean and Chapter of the Cathedral of the diocese concerned, with the intimation that he hopes the Holy Spirit will help them in the selection of the bishop. The Dean and Chapter solemnly pray for a *congé d'élire*—that is, permission to elect a bishop. They pray, then, for the guidance of God and invoke the Holy Spirit in the election of the bishop. And here is the cream of the joke. Invariably it is the case that the selection of the Dean and Chapter coincides with the selection of the Sovereign, which, let it be remembered, is made without the invocation of the Holy Spirit, and at the recommendation of a Prime Minister who sometimes is not a member of the Church of England and need not even be a Christian!

Could farce in matters religious go farther? Small wonder if the authority of the Church has been, and is being, continually undermined.

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There was a time, of course, when the kings could do nothing except with the consent of the clergy, and it was to remedy this egregious anomaly that they took upon themselves the appointment of bishops, leaving the ceremonial and farcical part of the business to the Dean and Chapter—doubtless for the more effectual hoodwinking of the populace.

It is interesting to note that certain proposals are about to be submitted to the Church Assembly which it is hoped will put an end to this ridiculous situation. After six years' consideration a committee—which has included Archbishop Temple, Lord Hugh Cecil, and Lord Wolmer—has made the following recommendations: (1) That a Dean and Chapter should possess the right of refusing to elect the nominee of the Crown; (2) that the Archbishops of Canterbury and York should be immune from penalty if they refuse to consecrate an elected person; (3) that the Prime Minister should consult an advisory committee before submitting a recommendation to the King.

We, for our part, heartily acclaim these recommendations; for their acceptance will, for one thing, enable the clergy to live a little more honest life, and at least one hypocrisy will have been expunged from the long list of fictions which each is supposed to live up to right from the moment of his ordination to the day of his death.

Not only is Islam free from the taint of a farce, there is no such institution in Islam as priestcraft. In Islam each Muslim considers himself a standard-bearer of truth—his faith. On this particular important aspect Sir Thomas Arnold, in his book *The Preaching of Islam* (p. 408), remarks as follows: "But in Islam the absence of any kind of priesthood, or any ecclesiastical organization whatever, has caused the missionary energy of Muslims to exhibit itself in forms very different to those that appear in the history of Christian missionaries; there are no missionaries' societies, no specially trained agents, very little continuity of effort. The only exception appears to be found in the religious orders of Islam, whose organization resembles to some extent that of the monastic orders of Christendom. But even here the absence of the priestly ideal



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of any theory of the separateness of the religious teacher from the common body of believers, or of the necessity of a special consecration, and authorization for the performance of religious functions makes the fundamental difference in the two systems stand out as clearly as elsewhere."

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*Wisdom of the Prophets*, by K. S. KHWAJA KHAN, B.A. (The Hogarth Press, Mount Road, Madras.) Pp. 202. Rs. 2 net.

The present volume is a translation of the Shayk Muhiy-uddin Ibn-i-Ali ul Arabi's standard work on Tasawwaf (Sufism) telling how he was instructed by inspiration from the Prophets who, during one of his trances, handed to him a book called *Fusus ul Hikam*—Bezels of Wisdom—for publication for the benefit of mankind. The Shayk seems to have believed in the spiritual value of dreams, and in the will-power of men in their realization, or alternatively, in the science of their interpretation, for the knowledge of the future events in store for each of us. There is, in Arabic, a vast literature on the subject of the interpretation of dreams, and the Sufis used to interpret their dreams in accordance with the principles laid down by their predecessors in this field of knowledge. But the technicalities of such literature are even more rigid than some of the advanced sciences of to-day, and the author's rendering into English in the face of such difficulties is most creditable. The *Qur-án* is the source of all Sufistic inspiration, and its verses which give an ordinary meaning to the casual reader were for the Sufi full of esoteric significance; for the Sufi's life of purity gave him a keener perception of the more profound implications of Human Nature. Literary works of so painstaking a sort must needs evoke admiration from the English-speaking public interested in the esoteric study of Islam. The Arabic and Persian languages are the source of all Sufistic knowledge, and Occidental students of Oriental culture stand greatly in need of such help as rendered by the author of this

book towards a deeper study of Islamic Theosophy and Metaphysics.

*The Turkish Ordeal*, by HALIDÉ EDIB. (John Murray, Albemarle Street, London, W. 1.) Pp. 407. 21s. net.

This book is written on much the same lines as the *Memoirs of Halidé Edib Hanum*, but this time with a different tale to tell, the tale of one of the greatest epics of modern Europe. It is solemnly dedicated to the youth of the nations represented in the Turkish ordeal, who are urged to erect on the old ruins of hatred and desolation a new world of Brotherhood and peace. The author, like a true idealist, opines that revolutions need not necessarily involve a sanguinary process, a conception which has not hitherto received historical corroboration.

She records the events that began with the entry of the Allied Forces into Constantinople, under the Treaty signed on October 30, 1918, when the Greek and Armenian began to appear in their true colour, and describes the molestation of the vanquished Turkish populace, under the noses of the Allied officers—episodes which have left a deep wound, the scar of which will take long to heal. The insolence of the foreigner in Turkey let loose a mighty wave of resentment in the heart of the gallant Turk, who there and then prepared to cope with the serious situation, weakened as he was, and, for once, to struggle for existence, for an honourable position in the comity of nations, or else to perish in the funeral pyre of national consciousness.

The Nationalist Movement had, in the meantime, started in the East, with Kiazim Kara Bekir Pasha as the commander of its forces, and Mustapha Kemal Pasha at this juncture was chosen as the General Inspector of the Eastern Forces in May, 1919. As he was a man of extraordinary intelligence and tact, aide-de-camp to the Sultan, and moreover the organizer of the Anafarta victory at Chanak, so he was clearly the right person to whom the fallen nation could look for its saviour, though there were in this great National Movement, none the less, men of the calibre of General Ismet Pasha and others who were on the first Cabinet then constituted.



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A Cabinet was formed in Angora, with Mustapha Kemal Pasha as the President of the Assembly or, in other words, the head of the National Government. Civil war immediately followed. The National Movement for a time appeared as a seething mass of human beings all pulling in different directions, as if with the design of pulling everything to pieces. Amid all that conflicting mass Mustapha Kemal Pasha appeared to be the most vivid personality of the movement. He spared himself no effort to bring the struggle to a successful close, the realization of his ambition, the making of a new Turkey.

After that organization had been set up, the National forces defeated Anzavour, who had been made Pasha by the Sultan of Turkey and sent at the head of a strong force to rout the Nationalists; Ali Fuad Pasha and Edhem cleared the Broussa and Ismidt, districts of the Caliphate forces and the molesting Greeks. Disaster, for a while, followed in consequence of an Anti-Nationalist rising, in which certain Circassian chiefs, personally attached to the Sultan, and a few other Turks took a prominent part. But this conflagration, which spread like wildfire into the far interior of remote Turkey, was smothered by a last vigorous stand by the Nationalists and their admirable tact and coolness.

Now having obtained peace within, the Nationalist forces found themselves opposed to the rapidly advancing Greeks, who had devastated the lands through which they had hitherto passed, and who had more than half of their forces composed of Christians—Turkish subjects between the Devil and the deep blue sea. Sakaria was the scene of this memorable battle, in which the Greeks were utterly routed, no longer to be “duped” by the material and moral help of the European diplomat.

How well did the Allies know their human material when they sent the Greeks to wipe out the Turks in Asia Minor! It was called the “civilizing of the Turk.” But the responsibility of the Greek campaign was put on Mr. Lloyd George’s shoulders by the Greeks themselves—a very amusing fact. The author a little farther on notes: “I was sorry for the irresponsible Greek population who were uprooted from their

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homes and often made to pay the price of the blind nationalism of the Greek politicians or of the perfidious policy of the Allies who had launched the Greeks into the ugly adventure."

"If only Miss Allan's<sup>1</sup> report had been published at the time in England and some indignation had been expressed against the proceedings of the Greek army, the greater tragedies of the Smyrna campaign would have been averted, not only for the Turks but also for the Greeks, who naturally had to face the vengeance of the Anatolians" (p. 317).

The above statement seems to be the candid opinion of the author, but we have another version. We view the whole situation from a different angle, the angle of optimism, for had Miss Allan's report, which, as the author asserts, might have moulded public opinion and averted the consequent catastrophe, reached England, the Turk, we are sure, would have never risen with such alacrity, adaptability, and such unity of purpose for national consolidation.

The book is worth the attention of all students of history who want to get the real facts of the conflict between the Sultan of Turkey, weakened and "doped" by foreign diplomacy, with the Nationalist forces, the champions of liberty against tyranny, which had for its result his final overthrow and banishment. Besides being an elaborate history of the Turkish National Movement, it is the full expression of the thought of a well-known Nationalist Turkish lady, who in the humble garb of a nurse, one of the noblest professions in the eyes of the Prophet of Islam, served the cause of her nation.

<sup>1</sup> Miss Allan, of the "American Near East Relief."

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